Price Twopence 2s. 6d. per annum post free

The Non-Subscribing Presbyterian

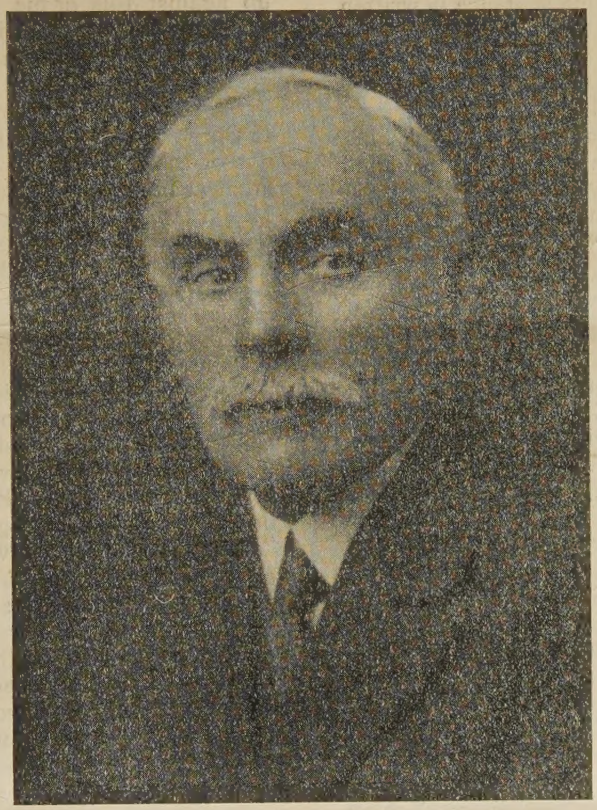
No. 401. MARCH, 1940.

THE MASTER. THE CHURCH. LIBERAL CHRISTIANITY.

"One Lord, One Faith, One God and Father of all."—EPH. IV. 5, 6.

CONTENTS:

NOTES AND NEWS	Front Page	OBITUARY	32
PROPOSED LEAFLET	... 28	CORRESPONDENCE	33
REPORTS	... 30	PSYCHO-ANALYSIS AND THE JEWS ...	... 34



Library of the
UNITARIAN
FOR THE MINISTRY
Berkeley, California

J. T. BIBBY, ESQ.

PRESIDENT OF THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

March opens with the Centenary of Comber Non-Subscribing Presbyterian Church, when the service will be conducted by the Right Rev. J. Glynne Davies. We are assured that in sending our congratulations and hearty good wishes on this celebration, on Sunday March 1st, we are expressing the feeling of the whole of our denomination in Ireland, trusting that the good work of the past century may be long continued and that this congregation will remain a vital centre for radiating spiritual and liberalising influences, proving itself increasingly a channel of blessing in the district where it is placed. May its

devoted workers soon see their work come to fruition, to the glory of God.

* * *

In response to a need which has been expressed, a proposed leaflet has been drafted, with the intention that copies shall be printed suitable for localisation. To have set forth in small space, so much that is vital to our knowledge and guidance, those who were deputed to undertake the work are to be congratulated on their success, in condensing in such simple form, the fruition of three centuries of our Church's experience Before this statement however is printed and circulated in pamphlet form to all our congregations, opportunity is herewith given to read it, and to forward any criticisms and suggestions, to the Editor. The opening sentence is written on the assumption that the leaflet will be of interest to those, who are beginning to come about any one of our congregations. We trust good use will be made in the congregations, of the pamphlet, in publishing localised propaganda and announcements, and thus secure a very valuable help in their work at a most economical price.

* * *

"The Daily Mail" of January 22nd, 1940, in a report headed "1000 stood in the aisles to hear him," reports a sermon on the previous Sunday, by the Very Rev. Owen Dudley to one of the largest congregations which has assembled in the R.C. Cathedral, London. Elsewhere in the building, at the same time, a confirmation service was being held by the R.C. Bishop Matthew. Father Dudley took for his text, Matt. VI, 15-16 "He saith unto them, But who say ye that I am ?" And Simon Peter answered, "Thou art the Christ, the Son of the living God,"—a text we have frequently preached upon, and to which, as it stands, we take no exception. The preacher in this case used it to support the deity of Christ. We have always made a distinction between "deity" and "divinity," and many Unitarians would acknowledge the "divinity" of Christ, but, not his "deity," while also at the same time, extending the "divinity" to all God's children as "partakers of the Divine Nature." The preacher made a claim, which Christ Himself in the gospels never made, namely that He was God, Jesus called himself "Son of God;" but, nowhere do the Scriptures use the term concerning Him:— "God the Son!" The text "God was in Christ reconciling the world unto Himself" was considered doubtful by the Revisers; but, even so, the acceptance of that is no great difficulty, as the inherent divinity of man, which Christ Himself proclaimed, and manifested in fullest measure, was one of His pivotal teachings.

* * *

We quote a passage from Father Dudley to which we take strong exception, as being absolutely misleading and intolerant. Space is not sufficent at present to deal with it, but we are convinced the majority of our readers will agree with our description of it, and give it here that our readers may judge for themselves. "Few outside the Church (R.C. Ed.) really believe and are aware that Christ is God. That absence of belief and conviction on the part of countless millions is more terrible than the war. It is the duty of Catholics to stand up against this crime and defeat it. Jesus was crucified because He said He was God. I stand here and I say in the spirit of the greatest reverence, that the whole of Christianity stands or falls by the claim. [Sic.!] If Christ is not the Son of God, if Christ is not of the Trinity the Son, then he is the greatest impostor the world has ever known. Mankind in such a case has been deceived by a hideous lie. Christianity must be thrown into the gutter. And there can be no halfway. Either Christ is God or He is not God."

* * *

We do not yield one iota to Father Dudley or his Church in love or reverence for Jesus Christ. But it is possible to miss the mark by over-shooting it, as well as falling short of it: but one text orthodox Christianity does not seem to grasp the significance of. Taking "salvation," as we have a right to do, as equivalent for "the knowledge of God," Hebrews vi. 8, states: "Thus, Son though He was, He learned by all He suffered how to obey, and by being thus perfected He became the source of eternal salvation for all who obey Him." According to this, Jesus became the Christ by human experience, and not by any miraculous birth, concerning which the oldest gospel—Mark—is silent; and with reference to the appearance after death, states "He appeared in *another* form," xvi. 12—a statement that millions to-day would not dispute as being probable, though not regarding it as miraculous' Until 1813, Unitarians in England were liable to transportation beyond the seas, and in Scotland were liable to be hanged. The Rev. John Gordon of Edinburgh, father of the well-known Rev. Alex. Gordon, wrote an account of the execution of a theological student for

denying the deity of Christ, and described how Edinburgh ministers stood round the scaffold to prevent a pardon from London reaching the culprit at the last moment. There wasn't a printer in Edinburgh that would touch it. ULLIN.

* * *

April, 1940, number published on Saturday, March 23rd. Copy sent in before 16th March, will be received by Rev. John Barron, Ballywalter, Co. Down.

* * *

The N.S.P. Church, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

* * *

PULPIT SUPPLY.—The Rev. J, Shaw Brown, 1 Greenmount Avenue, Manse Road, Bangor.

* * *

PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

APPEAL FOR COMFORTS.

Dear Editor—The following generous people have responded to the appeal for comforts for our own co-religionists. Mountpottinger W.L. branch has sent two parcels of beautiful work. All Souls' branch W.L. and Comber W.L., Misses Hay (Killinchy), Miss Shaw Brown (Bangor), Mrs. Gray (Belfast), Miss McKeown (Banbridge), have all contributed parcels of woollens.

Woollens: — Mrs. Gardiner, Miss Praeger; 4/- for sweets—Miss Praeger.

Subscriptions were received from Miss May McKeown, 5/-; Mr. Joseph McKeown, 5/-, and Miss Frazer, 10/-, all from Banbridge. To all the above, as Fellowship Secretary, I give my most grateful thanks.

Magazines and papers are wanted. If anyone would undertake to post papers and magazines to any of the men I would gladly supply names. Judging by the letters received from the men—I append some extracts, appreciation of letters as well as the parcels and cigarettes is shown.

"Thank you for the cigarettes and your letter. I have sent it home—my wife will be glad to see we are not forgotten."

"I wish to convey my thanks to the League. It was a pleasant surprise. The work the League is doing is fine."

"I have not met any other Unitarians yet but I will be on the look-out and let you know. Thank you for the remembrance and thought."

"Thank the League for the most welcome parcel and your good wishes."

"I have received your very welcome letter and I can assure you it is very much appreciated."

"Thank the members of the Women's League for the parcel. I am not good at this sort of thing—but to you and all those concerned I say 'thanks a lot,' and I know all 'own' service lads will appreciate it very much."

"Just a few lines to acknowledge the very nice parcel. I do not know how you got my name or how you knew I was out here—but this I do know, it is most kind of you to think of me. The cold is past describing and the things you sent were more than welcome."

These are but a few lines taken from some of the letters. I hope that next month I shall be able to mention more contributors names to whom these thanks are due.—Yours sincerely,

EDITH DAVIES,
Hon. Fellowship Sec.

The Manse, Comber, Belfast.

Music does not die, though one instrument be broken; thought does not die, though one brain be shivered; love does not die, though one heart's strings be rent; and no great thinker dies so long as his thought re-echoes through the ages, its melody the fuller toned the more human brains send its music on. Not only to the hero and the sage is this immortality given; it belongs to each according to the measure of his deeds; world-wide life for world-wide service; straitened life for straitened service; each reaps as he sows, and the harvest is gathered by each in his rightful order.—Annie Besant, 1874

Official.

PROPOSED LEAFLET.

[A small Committee, appointed for the purpose by the G.P.C. of the Non-Subscribing Church of Ireland, has drafted the following document, which will be submitted, in due time to the various congregations, to be used at their discretion, either for leaving in the pews for visitors or handed to sympathetic or inquiring friends. Local purposes, in course of time might be more effectively served by placing a photograph at the top of the pamphlet, and adding items of information as to regular activities, etc.—Ed.]

This Meeting House belongs to the Non-Subscribing Presbyterian Church of Ireland, a group of congregations, the majority of which are amongst the original Presbyterian congregations of this country with an unbroken history of three centuries.

The term "Non-Subscribing" was applied in 1721 to those ministers and their congregations who were opposed to the principle of compulsory subscription to the Wesminster Confession as a test of soundness of faith. These ministers and congregations contended that the Bible alone was sufficient, and that "human creeds and confessions tend to restrict the sacred Right of Private Judgment," which was one of the fundamental principles of the Protestant Reformation. These ministers and congregations were all placed in the historical Presbytery of Antrim in 1726.

Just over one hundred years later in 1830 other ministers and congregations formed the Remonstrant Synod of Ulster declaring in the words of their leader, the great Dr. Henry Montgomery: "that in this body we will remain until the Subscribing Synod returns to the true principles of Presbyterianism."

During the years that followed these two groups drew closer together. New congregations were formed, and with the Synod of Munster, which had a similar history, they were consolidated in 1907, as the Non-Subscribing Presbyterian Church of Ireland, as it exists to-day.

The greatness of the Non-Subscribing Church does not lie in its numbers, but in the potency of its history and influence on the civil and religious life of the community, and in its witness to the fact that it is possible to combine the advantages of ordered Presbyterian Government, with complete individual liberty of conscience for ministers and people.

Non-Subscribing Presbyterians, however, did not seek for freedom of Conscience as an end in itself, but only that they might search the Scriptures, unhandicapped in the quest for Divine Truth. It is true that no particular theology has ever or ever can be imposed on any member of the Non-Subscribing Church. But, it is remarkable that instead of this freedom, leading to many diversities of thought, it has led to an agreement, as great or even greater than that found in Churches which have attempted to enforce uniformity of belief.

Rejecting all human creeds, the early Non-Subscribers turned wholly to the Bible. It is an interesting commentary that their first denominational publication was called "The Bible Christian." In later years, yet long before other Churches had reached that position, they realised that while all scripture was profitable for instruction the teaching of Christ Himself was supreme. The denominational journal then bore the name of "The Disciple." Time strengthened this conviction and when the Constitution of the Non-Subscribing Presbyterian Church was finally agreed upon, by every congregation, the first article stated in simple words: "That the Scriptures of the Old and New Testament are the Rule of Faith and duty (but) under the Teaching of our Lord Jesus Christ."

Thus it came about that the Teaching of Christ Himself, as interpreted by the conscience of each individual Christian, became the only Rule of Faith for members of the Non-Subscribing Church, and thus Irish Non-Subscribing Presbyterians still remain true to the spirit of the original Scottish Confession which said: "We ought not sa meikle to luke what men before us have said or done, as unto that quhilk the Haily Ghaist speaks within the body

of the Scriptures and unto that quhilk Christ Jesus Himselfe did and commanded to be done."

This emphasis upon the Teaching of Christ has led Non-Subscribers generally to be in the fore-front of religious thought. The once popular conceptions of everlasting punishment, inflicted not only on the wicked but on the majority of mankind for no fault of their own, or for unbelief, were amongst the first doctrines to be dropped out by Non-Subscribers as alien to the mind and spirit of Christ. They believed that what was required of the Christian, was a life after His pattern; and, of many Non-Subscribers it can be said: "they went about doing good" to such an extent, that they were pioneers and wielded an influence out of all proportion to their numbers, in every field of social welfare.

Such is a brief summary of the history and outlook of the Non-Subscribing Presbyterian Church. Ancient, organised, free and Christian, it extends a welcome to all who wish to worship God and follow Christ in their own way and to extend to their fellow worshippers the same liberty which they claim for themselves. It regards all other Churches with respect; and their ministers are by its Constitution ever welcome to join with it in Communion and to occupy its pulpits; a provision which alone would make its Constitution unque.

That Constitution has been described as "a noble document, an ideal basis for the united Christian Church of the future!" Time will yet tell whether in this as in so many other things the Non-Subscribing Church has been in advance of its age. It offers the Faith in Christ in its simplest form as the Love of God and the Love of Man for bringing about of the Kingdom of God on Earth and the development of the human soul for a higher and fuller life hereafter.

DEATH.

MAGILL.—January 28, 1940, at a Private Nursing Home, Kathleen, wife of the Rev. John Joseph Magill, Rademon Manse, Crossgar, Co. Down. Funeral strictly private.

SUNDAY SCHOOL COMMITTEE.

The following are the subjects for the Essay Competition for 1940:—

1. "Give in your own words the Parable of the Talents."
2. "What I like best about my Sunday School, and why?"
3. "The life and character of Joseph."
4. "How I can best serve my Church?"
5. "How Sunday Schools began."
6. "God make my life a little light." What does this hymn mean and teach?

Essays are to be written on one side of paper only.

The name, age, and the Sunday School the competitor attends are to be written on front page, which must contain nothing else. Commence the Essay on the second page—front page to be detachable.

Essays of competitors over twelve years of age must be of not less than 500 words.

Essays are to reach me not later than Thursday, 16th May, 1940.

REV. W. HOWARD-PAYNE,
"Durnish," Balmoral, Belfast.

THE SCAPEGOAT.

AN EARLY CHRISTIAN LEGEND.

Christ came back thro' the wilderness:
His fast was o'er, the tempting done,
Triumph 'gainst Evil had he won.
Then something brushed against His dress.

It muzzled at His seamless coat.
He looked and saw a horney head
On which was hung a fillet red.
It was Hazazel's lot-drawn goat.

Christ laid His hand upon the beast.
"Poor outlaw, be restored," He said.
White grew the wool that had been red,
The outcast kid was thus releast.

Back with the flock its lot would be.
And He whose all-embracing love
Its misery did then remove
Took His lone path to Calvary.

F. H. ALDHOUSE.
Rectory, Oldtown, Co. Dublin.

REPORTS.

Comber Sunday School. — A most happy and enjoyable evening was spent by the teachers and scholars of the above school on Friday evening, January 27th, when the annual tea and prize-giving took place. The teachers provided a fine variety of good things for the tables, and these were thoroughly enjoyed.

The evening was very dark and stormy, but the scholars turned out in splendid numbers notwithstanding.

Tea over—the scholars proceeded to the large school-room and indulged in various games for almost two hours. It was a lively and happy gathering.

Towards the close of the evening Mr. William Galbraith, the Superintendent, took the chair, and in a brief speech congratulated the scholars for their faithfulness and loyalty throughout the year and thanked the teachers for their successful efforts. He then called upon Miss Todd to present the prizes. This duty Miss Todd carried out gracefully. The number of prizes was unusually large, which bears testimony to the good attendance of the scholars —eight of whom had an unbroken attendance throughout the year. The Rev. J. G. Davies voiced the thanks of all present to Miss Todd for presenting the prizes; to Mr. Galbraith for his efficient services as Superintendent, and to all the teachers for their loyalty and help.

A short programme of songs and recitations by the younger scholars followed the prize-giving—and a very successful evening was brought to a close by the pronouncing of the Benediction and the singing of the National Anthem.

Ministers' Conference. — The 357th Conference was held on Monday, February 5th, 1940, at the residence of the Rev. Osborne Rowland, of the Stanhope Street Mission, Belfast, who presided. There was a very full attendance, and a thoughtful and scholarly exposition of Isa. lxiii, 9: "In all their affliction he was afflicted"; Heb. xii, 5: "Despise not the chastening of the Lord"; Luke xv.—Prodigal Son. Pringle-Pattison in his book, "The Idea of God," criticises traditional ideas of divine life, wholly removed from the human, by asserting that "God himself shares the life of his creatures, bearing with them their sorrows and sufferings." The ultimate conception of God, thus, is not that of a pre-existent Creator, but, as it is for religion, that of the eternal Redeemer of the world. This perpetual process is the very life of God, in which, besides the effort and the pain He tastes, we must believe He tastes also the joy of victory won. The time was too limited for the valuable discussion, such as was started; but, many suggestive comments were made, revealing changing standpoints in Liberal and Unitarian theology in recent years; how some of the old ideas were being presented in modern form. The Incarnation was returning under a new aspect. The Immanence of God, one speaker remarked was illustrated by a great European philosopher, Ouspensky, in a book to which was given the dignity of the title "Tertium Organum," in which the Fourth Dimension in space was expounded under the famous text, "One God and Father of all, who is in all, through all and over all." A spirited rejoinder was that there could not be any such thing as a Fourth Dimension. However we have heard a lecture on it by a mathematician who filled a black-board with what must have been Differential and Integral Calculus; yet which was listened to with intelligent interest. The late W. T. Stead used the word "Throughness" to describe it. One speaker referred to "God's Cross," spirit crucified on the cross of matter, as set forth in the Acts of John (a book which has come to light within the last fifty years), of which "the cross in the Jerusalem below" was an emblem. The Rev. and Miss Rowland, and the young friend from Central Europe were all heartily thanked for their generous hospitality.

All Souls', Belfast.—During the cold spell the new boiler has had a burst, which means another one to cost at least £20. Services have been held in the Crypt, and evening services will be continued there. Young people meet every Wednesday in the Crypt at 8

p.m. Women's League meetings, the second and fourth Mondays, in the Committee Room at 3 p.m.

Downpatrick First Presbyterian Church. — The Ladies' Knitting Circle connected with the Presbyterian Non-Subscribing Church have up to the present sent away 39 pairs of socks, 15 scarves, 22 helmets, 12 pull-overs and 15 pairs of gloves and mittens to the British Sailors' Society, and also parcels to some of the local men on active service. It is their intention to have a whist drive in the Assembly Hall at the end of this month, which will be advertised in due course, to provide funds for the purchase of wool. And to carry on the good work of about 20 members of the Church, and their friends, they meet alternately at Mrs. Hall's, Mrs. J .Davidson's, Miss A. Chambers', Mrs. A. Ervine's, Mrs. Cochrane's, Mrs. Newman's, Mrs. Wm. Dickson's, and Mrs. H. Dickson's. Mrs. Hall is treasurer and director.

Ballyhemlin.—The following message was received January 27th:—"Mrs. Smith, Ballyhalbert, Boat sunk, all saved. Will phone. Dave." The boat was sailing from Glasgow to Liverpool.

Mountpottinger.—The annual Sunday School party and presentation of prizes for attendance during the past year took place on Friday, January 19th.

Mr. H. J. F. Orr, after presenting the book prizes to the scholars, told them that the late Sir William Young who held a high office in the British Inland Revenue Department was a scholar at the original Mountpottinger Sunday School which was responsible for the existence of the present Church and congregation.

He hoped they would keep the example before them of what might be possible by diligent application to studies as was the case with Sir William, and then there was always the possibility of equal success in life coming their way.

For the third successive year and by special request of the scholars, Mr. Fred Collins presented a Cinema Show.

To judge from the laughter and applause with which the two hours programme was greeted the tastes of the young people was met in an admirable fashion.—E.R.J.

Men's League.—The monthly meeting of the Belfast Chapter was held in the York St. Hall, on February 9th, 1940. The Rev. A. L. Agnew, B.A., D.D., President, presided. The business of the meeting having been arranged, Mr. John Radcliffe gave a most informative paper, his theme being: "The Rise of the Diplomatist." It is not too much to say that seldom has more interest been shown in a subject or, the discussion reached a higher level. The standard of the York St. hospitality was well maintained. The March meeting has been fixed for Friday, the 15th, when the Hon. Secretary has consented to speak on "The Science of Politics."

Moneyrea.—A very successful Whist Drive and Dance, in aid of School funds, was held in the Lyttle Memorial School, on Friday night, 26th January. In spite of arctic weather, a large crowd of friends arrived from far and near, who, soon after 8 o'clock, settled down at the tables and proceedings were set going. Mr. Robert Dugan acted as M.C. in a very efficient way. Mrs. Frame, the ladies of the Women's League and members of the choir served an excellent supper. There were many handsome prizes for the winners, which Mrs. R. Dugan very kindly distributed. The first prize-winners were: Mrs. R. McClure, and Mr. Robert McAuley. After the whist drive came dancing in the Old School, which continued well into the small hours and was much enjoyed. Mr. William Maxwell in his usual capable manner was in charge as M.C. The music was supplied by Mr. A. McKibben. The surplus cakes were sold by Mr. W. Gregg, who proved himself to be a most persuasive auctioneer. Proceedings ended with the singing of "Auld Lang Syne" and the National Anthem. The organisers were Messrs. Hugh Frame and J. J. Stewart.

Young People's League. — The February meeting of the Young People's League was held on 16th ult.,

in the Holywood Church School-room, by kind invitation of the Holywood congregation. The meeting took the form of: "I want to be an Actor," after the style of the programmes broadcast by the B.B.C. Despite the very unfavourable weather conditions the meeting was exceedingly well attended, and must be put down as an unqualified success. A goodly number of young people and friends travelled from Belfast by 'bus and train. Three original short humorous plays had been specially written for the occasion by Mr. Corbett (who unfortunately was unable to be present through illness) and Mr. Shannon, our Chairman and Vice-Chairman respectively, and to whom for their magnificent efforts, our very best thanks are due. Members of the audience were invited to volunteer to take parts in a play, and after they had had a few minutes to look over their respective parts, they came on and did their bit to the delight of a very appreciative audience, and, we think, to themselves. Others were then invited to take part in the next play and so on. During an interval tea was very kindly provided by the Holywood folk. Arrangements generally, were in the capable hands of Mr. Jim Shannon (vice-chairman) who did much to make the evening the success it undoubtedly was.

R. W. MOFFETT & CO.

House and Church Decorators,

and General Contractors.

ESTIMATES FREE.

1 BOWNESS ST. & McCANDLESS ST., BELFAST.

"It is only by differences that we know that we are living and thinking men. Unity makes on consciousness no impression. Differences and diversities—those are the things which make the growth of consciousness possible. The unconditioned consciousness is beyond our thinking. We can only think within the limits of the separated and the conditioned."

OBITUARY.

——:o:——

Mrs. Magill, Rademon.

Widespread sympathy will be felt for the Rev. J. J. Magill, Rademon, in the sad bereavement and loss he has sustained by the death of Mrs. Magill, which took place in a Belfast Nursing Home on Sunday, January 28th, after a prolonged illness. Mrs. Magill was the daughter of the late Rev. John Porter, of Ballee, and grand-daughter of the late Rev. David Whyte, Mr. Porter's predecessor at Ballee. Mr. and Mrs. Magill were married nearly forty years ago. They were years of great happiness and Mrs. Magill proved a faithful and competent minister's wife, interested in all branches of Church activity and she was rarely absent from our denominational gatherings.

At Rademon Manse she was an ideal hostess, and one felt at once the quiet strength of her personality, the sincerity of her welcome and the kindness of her hospitality. Mrs. Magill was a true lover of nature and she rejoiced in the wealth of the natural beauty of her native province—the grandeur of mountain and sea made a strong appeal to her. In the beautiful garden at the Manse she spent many hours amongst her beloved flowers.

To share in her friendship was a real privilege, for she was a loyal and true friend beyond any shadow of doubt. We extend deep and sincere sympathy to Mr. Magill in his sorrow and irreparable loss, and to her sister, Miss Porter, who ministered so tenderly to her during her long illness. We remember others also who mourn her passing and to whom Mrs. Magill was very near and dear—her sister, Mrs. Adiam and Dr. Adiam; her brother, Dr. Porter and Mrs. Porter; her niece, Mrs. McKeown and Dr. McKeown. The funeral, which was private, took place to the Rademon Meeting House burial-ground. The service in the house and at the grave, was conducted by the Revs. D. J. Williams, A. M. Bell, and J. Glynn Davies. "The memory of the just is blessed."

—J.G.D.

CORRESPONDENCE.

The Editor, The "Non-Subscribing Presbyterian."

Sir—In the notes of your December issue you refer to the several leagues —Men's, Women and Young Peoples —in our Church to-day, and ask: "Since it is to Youth that we must look if we are to judge of the future: What are the ideals of the younger generation, what are they thinking about?" The committee of the Young People's League consider that your question calls for a reply from them at the commencement of the League's work.

The Y.P.L. has just been formed—there has not yet been time for official approval and recognition by the Church —and consequently there has not been much personal expression of thought and ideals by its members. The objects of the League however, are to promote fellowship among the young people of our denomination, and to render service to our Church and to Society as a whole. These aims are not separable, for any service we may succeed in rendering to our Church and our fellows will only be done if we are knit together in a genuine fellowship; and we hope that all who have attended our opening meetings (where we have had an average attendance of 60 to 70) have felt the warmth of such a fellowship in which freedom of utterance and respect for the honest convictions of others are the fundamental working principles.

As to the means by which we would achieve our objects we may state that:

(i) The League has decided to hold general meetings at least once a month at which it is intended to have such activities as will lead towards our objects. We hope to hold these meetings in our various Church Halls on invitation from congregations, and we intend to issue a programme for the session 1940-41.

(ii) It has been decided to hold a League Church Service periodically, to be conducted by members.

(iii) It is hoped to undertake an examination of the relationship at present existing between our young people and our Church and to report thereon. The course of the investigation has not yet been fully determined, but probably a questionnaire will be sent to all ministers to begin with, and we hope and anticipate that in this work we shall be encouraged and facilitated in all quarters.

(iv) Several other suggestions have been made and are being considered by the Council.

To two matters we would draw the particular attention of your readers. Firstly, that membership of the League is open to all, the only restrictions placed on members between the age limits of 16 and 35 being that they cannot vote on questions affecting the government of the League, so that, although the actual management of the League is being kept in the hands of the Young People, we would welcome the membership of all. And indeed we have been greatly encouraged already by the interest taken in the League by members, both clerical and lay, outside the age limits stated. Secondly, that the minimum annual subscriptions are as follows: for persons under 20 years of age 1/-, and for persons of 20 and over, 2/6. The subscriptions have been fixed at these modest sums so that no financial bar may be felt by potential members.

And in conclusion, Sir, may we answer your good wishes for Christmas and the New Year with wishes equally warm and express to you and those associated with you in the production of "The Non-Subscribing Presbyterian" our thanks and our appreciation of your fine work for our Church and your interest in our League.

Yours truly,
For the Committee of the Y.P.L.
NORMAN CASTELLANO,
Hon. General Sec.

The Rev. William Smith, F.L.S., of Ballymoney.

Sir,—A supplemental note — I have now been informed that the Rev. Wm. Smith was the great-uncle, by both lines of descent, of the Very Rev. Leslie Stevenson, Dean of Waterford, formerly Rector of Larne, whose son, Patric Stevenson, is regarded as one of the most promising of the younger artists of Ulster origin.—Yours, etc.,

FELIX HOLT.

PSYCHO-ANALYSIS AND THE JEWS.

This psycho-analysis is an attempt under the guise of releasing people from their sexual complexes and selfishnesses by an interpretation of dreams, to control and direct their type of life. The basis of all this is found in the authors and books of this pseudo-psychology and method. They are mostly Jews. Having read the books and met many practitioners and worse—seen the results on many patients, many "off their heads," and as an Anthropologist knowing something of the scheme behind this enslavement of British and other "Gentiles," I submit these facts for consideration and verification.

This psycho-therapy (treatment of dis-ease by hypnotic methods) is not new. Joseph, Daniel, and Moses, all Jews, were interpreters of dreams. Next, through this, they gained control of the money credits which controlled the nations' food and policy.

We suffer from this same Jewish influence to-day, in the Christian religion, in our education, masonry, and control of British money and policy. As a soldier I do not see why Jewish finance should be put before British lives or any other lives. I know there are many Jews who are helpless against their own financial experts.

Why should British soldiers be nothing more than armed commercial travellers; that is what it really amounts to? This indirect control by Jewish Finance is now becoming known. Direct control would be obvious.

The Orders are given to Government under this same money control, by Wall St.—Moscow—Basle and their agents in the British Bank of England, the Treasury and among M.P.'s.

The Tory, Liberal, Labour and Communist Parties are all under this money control. That is why "the move for a Voter's Policy and Voters' candidates" has arisen.

This money controlled war has intervened. Herr Hitler is not the only enemy. As a Parliamentary candidate I have more than ordinary evidence of the above. Vide also the scandal of the Brey Basin, during the last war.

I am not a member of the Fascist Party.

Basing a nation's money on the productive capacity, that is on the real credit of the country (and not on usury, gold and taxation) is the antidote to Physical Poverty, War and Jewish Finance control.

The Master Jesus drove out the Jewish money changers with a whip. He fed His people. Now, they live in misery, malnutrition, fear and regimentation to these same money changers. verb sap.

A. G. PAPE (Capt.)

October, 1939.

— The Unitarian and — Free Christian Men's League.

BELFAST CHAPTER

—:o:—

Meets as announced October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 1/-, and further particulars may be obtained from:—
MR. FRANK A. ROBINSON,
"Kenron,"
Holywood,
Co. Down.

S. & J. HEWITT

Carpenters, Builders and General House Repairers,

150 CASTLEREAGH ROAD. BELFAST.

Telephone 57043.

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

CHANNING SCHOOL,

HIGHGATE, LONDON, N. 6.

PUBLIC SCHOOL for GIRLS

CHANNING SCHOOL stands on Highgate Hill, overlooking Waterloo Park, only a few minutes' walk from Parliament Fields and Kenwood. With its hockey and netball grounds, hard and grass tennis courts and beautiful gardens it enjoys not only many of the educational advantages of the Country, but also those which easy access to London alone affords.

The course of study is arranged, so that pupils may take Oxford and Cambridge Scholarship and Entrance Examinations, and the General School, Matriculation and Intermediate Examinations of the University of London. Excellent facilities are also provided for training in all branches of Domestic Science, Music and Art.

An Examination for an Entrance Scholarship of the value of 50 Guineas a year is held in the School in February.

FEES, 115 GUINEAS.

For particulars and Prospectus apply to the Head Mistress.

CHURCH PRINTING.

For Church Printing of all kinds.—Church Reports, Programmes, Circulars, Cards, etc.

You should give me a trial. Work is good and charges are reasonable. : : :

EDWARD HODGETT,

REPORTER PRINTING WORKS, NEWRY.

Wires—"REPORTER, NEWRY." 'PHONE 92.

T. & J. M'ERVEL, Ltd.

Seed Merchants & Implement Agents
Feeding Stuffs. Artificial Manures.

Mowers, Reapers, Binders, Horse Rakes, Swathe Turners, Rick Lifters, Potato Diggers, Turnip Cutters, Chaff Cutters, Grinding Mills, Ploughs, Harrows, Cultivators, Horse Hoes, Threshing Sets, Churns, Boilers, Lawn Mowers, Garden Rollers, and every other requisite for the Farm.

40 VICTORIA SQUARE,

BELFAST.

Telephone 2704. Telegrams: "M'Ervel, 27047, Belfast."

CALL, WRITE, 'PHONE OR WIRE.

Printed by E. Hodgett, Margaret Street, Newry, for the "Non-Subscribing Presbyterian Church of Ireland." Copies may be obtained of Mrs. V. Colvin, 35 Rosemary Street, Belfast.

LINDSEY PRESS PUBLICATIONS.

ESSEX HALL LECTURES—About 20 of these Annual Lectures are still obtainable at 1/-. Send for list. The latest is "The State and the Soul," by St. John Ervine, LL.D. The late Bishop Gore's 1920 Lecture, "Christianity as Applied to the Life of Men and Nations," has just been republished by John Murray with the permission of the Lindsey Press. Price 1/- (by post 1/1) from Essex Hall.

THE ENCHANTED CHILDREN — 20 Delightful Tales, by Vivian Pomeroy, D.D. Price 1/- (by post 1/1).

SEEING THINGS—By John Hinkins, M.A. Fourth volume of Ten Minute Talks to Girls and Boys. Price 1/- (by post 1/1),

A GOLDEN TREASURY OF THE BIBLE—including THE APOCRYPHA. Edited by Mortimer Rowe, B.A., assisted by Principal H. McLachlan, and Professor Dorothy Tarrant. 1076 Pages Crown 8vo. Clear Type. Consecutive Titled Readings with Introductory Notes. Price 7/6 (by Post 8/-). Leather bound, gilt edges, 10/6 (by post 11/-). Two Volume edition—Vol. 1, Old Testament and Apocrypha, 5/- (by post 5/6); Vol. 2, New Testament, 2/6 (by post 2/9). Send for Prospectus showing specimen pages.

The Great Unity—A New Approach to Religious Education, by Margaret Barr, M.A., of the Khasi Hills, India. Price 1/6 (by post 1/7).

Uncensored Avowals. The new Shilling series. Under this general title, two new books have been issued as follows:

FROM PRIMITIVE TO MODERN RELIGION, by R. F. Rattray, M.A., Ph.D., President of the General Assembly. (Postage 1½d.) 96 pp.

WORLD VISION, by Leslie J. Belton, B.A., M.Sc., Editor of "The Inquirer."

IS THERE A RELIGIOUS BASIS FOR SOCIETY? by Sidney Spencer, B A. (of Liverpool).

GOD, COMMONWEALTH AND AFTERLIFE, by Basil Viney. (Postage 1d. on each of above 3 books)

A POSSIBLE RELIGION—The Christian Way of life, by Basil Martin, M.A.

The Shilling series **"Religion: Its Modern Needs and Problems,"** edited by Raymond V. Holt, M.A., B.Litt., is still obtainable. It consists of 22 titles and authors It is a library in itself. The last issue consisting of a review of the whole series is by Irene M. Hubbard, the title being: **"The Present Religious Situation."**

SEND FOR COMPLETE CATALOGUE AND PRICE LIST.

THE LINDSEY PRESS, ESSEX HALL, 5, ESSEX STREET, STRAND, LONDON, W.C.2.

THE ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

BOOK DEPOSITORY.

35 Rosemary Street, BELFAST.

THE PUBLICATIONS ADVERTISED ABOVE ARE STOCKED.

UNITARIAN AND GENERAL LITERATURE ON SALE.
BIBLES, HYMN BOOKS, SUNDAY SCHOOL BOOKS.

BOOKS AND BOOKLETS SUITABLE FOR PRESENTS

THE CHILD GUIDE TO THE CHRISTIAN LIFE
ON SALE NOW 1d. EACH.

Any Book not in stock procured at shortest notice. Special Terms to Ministers and Sunday School Teachers.

TRACTS EXPOSITORY OF UNITARIAN PRINCIPLES FREE.

Open 9 to 6 p.m. Saturday, 9 to 1 p.m.

Agent in charge—Mrs. V. COLVIN.